Numb. 103.

The British Apollo,

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From **Wedneſday** February 2d. to **Friday** February 4th. 1708.

ON Monday next, the Monthly Paper comes out, with great Variety of Matters.

Q. *Gentlemen, Your ſpeedy Anſwer, why the word* Selah *is put at the end of ſeveral Verſes in the Pſalms, and the Signification of it will much Oblige Your Admirer* S. D.

A. Selah is either a Muſical Note, and according to *Kimchi* imports the Elevation of the Voice, as tho' it were Irregularly Deriv'd from *Salal*, to Elevate; or it ſignifies a Common Pauſe.

Q *Gentlemen, The uneaſineſs that a late ill accident has brought on me is the the Author of this addreſs to You.*

The accident was this.

Some Months ſince, thro' the Exceſs of drinking, I was ſeiz'd with a very High Fever, and in the delirium I gave my Wife a blow upon her left Breaſt (as ſhe was offering me ſomething to drink) which (in the Judgment of her Phyſicians) produc'd a Cancer, of which ſhe lately dy'd

Now, I deſire to know whether I'm accountable for any Action committed without conſciouſneſs, altho' it's the Conſequent of a Crime committed with.

A. Where there is a Melancholy Conſequence of any Crime, we have been Guilty of, which is Intirely Accidental, and cou'd not poſſibly be Foreſeen, we are Chargeable with no other guilt, than that of the Crime it ſelf. But Drunkeneſs is attended with many terrible conſequences, which ſtrangely aggravate it's ſinfulneſs, and render it *the more exceeding ſinful.* A Fever frequently procedes from Drinking to Exceſs, a Conſequent Delirium from ſuch Exceſs, and Unaccountable Actions from ſuch Delirium. Whence we become the more ſtrictly bound Religiouſly to abſtain from thoſe offences, of which, we know not, what may be the Diſmal Iſſue. And therefore you do well to be Uneaſy, ſo you be but Careful, that your Uneaſyneſs advance not to any the leaſt degree of unwarrantable Deſperation. For you muſt not look upon your ſelf as a Murderer, but as a kind of Inadvertent Acceſſory. And indeed all Drunkards are equally guilty with your ſelf, ſince, however, they might have been more Happy than to have met ſo fatal a Circumſtance ensuing from their Drunkneſs, yet They cou'd no more than You, warrant to Themſelves ſo Undeſerv'd an Happineſs. Not but that you are yet oblig'd more ſeverely to bewail your Drunkeneſs, ſince the Tragedy, that enſued, muſt have given you a more Lively Senſe of ſo Dangerous a Sin. And upon the ſame account you are under a ſtricter Obligation never to Repeat the Crime, never more to be *Drunk with Wine, wherein is Exceſs.*

Q. *Sirs, I am a country bred young Creature, not knowing the ways of that wicked Town, was ſoon drawn into the Snares of Love, by a young Man, after a little while keeping Company, ſwore by all that was Sacred and Divine he would marry me, if I wou'd aſſure him I lov'd no Man in the World ſo well as himſelf, which I bound with as fervent Oaths, and ſincere Proteſtations as this wicked Wretch did to me. The night before the Marriage we met at a Tavern, where he ſhow'd me a Ring and Licenſe, and that we were already Man and Wife in the ſight of God; and by that time a Pint had gone round nothing wou'd keep his baſe Hands from under my Petticoats, offering ſuch things as my Modeſty will not allow me to repeat; upon which I flew out of his Arms, and made a reſolution never to ſpeak to him again. Now the Queſtion is whether I commit a Sin in not marrying this Man, or whether his inſufferable rudeneſs be not a ſufficient Reaſon to part for ever. Your ſpeedy Anſwer to this, will for ever oblige your uneaſie humble Servant* Rebecca D---ws.

A Madam, the Rudeneſs, which your Lover was ſo Unhandſomely, as well as ſinfully guilty of, Diſengages you from your former Obligation, ſince it gives you at leaſt a Juſt Sulpicion, that he deſign'd only to ſatisfy his Brutal Luſt, and then to have Baſely left you in the Lurch. And tho' from the Tenor of your Queſtion we may probably Collect, that he is ſtill willing to engage in a Nuptial Sare, yet you may conſider, that there are too many in the World, who are ſo Infatuated, with Love we dare not ſay, but with a Baſer Paſſion towards the Objects of their Luſt, as to be willing to ſubmit to Matrimony, if they cannot obtain their Satisfaction in the way of Libertines. As therefore his willingneſs to Marry cannot acquit him of ſo Ungenerous a Deſign, ſo it ſuggeſts to, what ſort of an Husband you have reaſon to Expect.

But after all, in ſo Tender, in ſo Nice a point, we are of Opinion, that you wou'd act the part of a Diſcreet, of a Prudent Lady not to be too Haſty in your Final Determination, in your laſt reſolve; but to wait Patiently a while, to examin the Con-

duct of his Life, to make a narrow ſcrutiny into his future deportment, and at laſt to Determine you Reſolution, agreeably to the Nature of the Obſervations you ſhall have made.

Q. *In the Iſland of* Borneo, *there is a River call'd* Banjarmaſſeen, *where the Engliſh Factory was ſettl'd, and it's a freſh water River, and the water very good and wholeſome to drink, excepting two Months in the Year* (viz.) Auguſt *and* September, *during which time, there is a doleful groaning in the Water, and then the Waters are unwholeſome to drink, and yet going but five or ſix Miles further up, it is good. Now, I deſire you'll give me the reaſon, why the Waters make ſuch a doleful noiſe, and it's being ſo prejudicial to drink, for the Natives differ in their Opinions concerning it.*

A. The unwholeſomneſs of theſe Waters does in all probability proceed from ſome noxious and poyſonous Vapours ariſing at that time from the earth under that place of the River; and the doleful groaning, that is heard, is nothing elſe but the noiſe theſe Vapours occaſion, as they break out of ſome ſubterraneous Cells, and are making their way through the Water.

Q. Apollo, *a Gentleman was ſaying, that he had read of a certain place in* Italy, *where there is a Cave, and a Lake near adjoining, which are of ſo very a different Nature, that if a Dog be put in the Cave, he is no ſooner in, but falls down dead; but if he be immediately taken out, and put in the aforeſaid Lake, he comes to life again.*

Query, whether the Dog be really dead, if not, what may be the cauſe of his ſeeming to be ſo.

A. If the Dog was really dead, you may be ſure he would never come to life again, but he may be ſo in all appearance, the Motion of the Blood and Spirits being at that time very inconſiderable and imperceptible, tho' not quite ceaſed, as has been oftentimes obſerved in ſome ſtrong Hyſterick or Apoplectick Fits, which have been the cauſe of ſome People being miſerably buried alive.

Q. *Gentlemen, You are deſired in your next, to tell the Reaſon, why ſome People, when married for* 23 *or more Years (when young and healthful) have no Children, and after that time expired they (perhaps) breed apace. Yours,* R. D.

A. The cauſe of that we take chiefly to lye in the *Ovarium Muliebre*, the Eggs of which it is made up, being at firſt unfit to be impregnated by the ſpirituous parts of the *Semen Virile*, but in proceſs of time they may grow ripe and well diſpoſed to be fecundated by them.

Q. *Why are* old Maids *ſaid to* lead Apes in Hell?

A. Becauſe *Civility* oblig'd the Perſon, who *invented* the *Notion*, to conſider, that 'tis pity They ſhou'd live *neglected* in *Both Worlds* ſucceſſively; and therefore ſince we may *for many Reaſons*, fancy *Hell* moſt ſtock'd with *Beauties* of *Both Sexes*, 'tis a certain Conſequence, That *Sympathy* will guide 'em to *careſs each other*, ſo that To provide *old Maids* COMPANIONS of as *grim an Aſpect*, and as *wrinkled a Complection* as *themſelves*, what *Creature* can be fitter for the Purpoſe than an *APE*, The *Prince of Uglineſs*, and *Mirror* of *Ill-nature*; yet you may obſerve, *even APES* imagine *OLD MAIDS* worſe than They, for, They muſt all be *led* you ſee, or would not *follow them*. But obſerve, we reflect not on, hereby, ſuch *OLD MAIDS* as have continued ſo through Choice or Misfortune but ſuch as have miſs'd Opportunities through *Pride* or *Ill-nature*.

Q. *Gentlemen, pray tell me the meaning of that Vulgar Expreſſion,* viz. A Canterbury Story?

A. The frequent Pilgrimages, which in *Popiſh Times*, were made to *Canterbury*, gave this ancient ſaying birth, by reaſon of the tedious *Stories*, which were told by *Pilgrims*, with deſign to divert each other, as they walk'd along, and thereby leſſen the Fatigues of the *Journey*.

Q. *Some Children are born with Cauls (not unlike Veal Cauls) over their faces, which are accounted very fortunate to them. And 'tis ſaid, that Maſters of Ships will give conſiderable Sums of Money for theſe Cauls, to carry to Sea with them. I would beg the favour of you to aſſign the reaſon, why ſome Children only are born with thoſe Cauls, and the occaſion thereof. Whether you think they bring any particular Fortune to ſuch as are born with them, and why they ſhould be ſo deſired by the Seamen?*

A. The Ancients were very ſuperſtitious in their Opinion of ſuch being Fortunate, who were born with Cauls about their Heads; nor only ſo, but that ſhou'd ſuch Perſons looſe them, the Good Fortune wou'd attend the Finder, and great Sums were given to Midwives for them. *Balſomon* affirms, that *Prætus* a Clergyman, bought ſuch an one, through Expectation of being Fortunate thereby. *Advocates* purchas'd them at great Rates, expecting Succeſs and Applauſe in their Pleadings by vertue of them; nay, ſome fancy'd, that ſuch who poſſeſs them, were not ſubject to the Miſeries and Infelicities of Human Life. We ſuppoſe this Superſtition firſt aroſe from an Obſervation of the Succeſs of ſome, who happen'd ſo to come into the World, as 'tis related of *Antonius*, who arriv'd to the Sovereign Dignity of the Empire, in the management of which, all things ſucceeded according to his Deſire. But ſince ſuch Effects wou'd make a Confuſion in the ſettled Chain of Natural Cauſes, we look upon them as Idle Fancies and Groundleſs Conceits.

Q. *Gentlemen, The Querift is in all appearance of a ſound and ſtrong Conſtitution, and has been uſed to live well, and this day is* 37 *Years of Age. But for theſe ten Years paſt hath not eat any ſort of Butchers Meat for ſupper, although dreſt after the beſt manner,* viz. *Beef Stakes, Mutton Cutlets, Veal,* &c. *but he certainly awaked about* 3 *of the Clock in the Morning, and Continues ſo* 2 *hours, whilſt no ſort of* Fiſh *or Poultry has that Effect upon him, although the former is liked as well. Your Full Anſwer is deſired as to the Reaſon of the Caſe, and you will extreamly Oblige your Reſpective Humble Servant* J. K.

A. This Diſturbance of afflicting the Querift Ariſes from Indigeſtion: Beef, Mutton, Veal, &c. being more Groſs, and Conſequently more difficultly concocted than Fiſh, Poultry, &c.

POEMS.

Q. YE *Son of* Delius *tell, why flying Fame*
Added the Great *to* Alexander's *Name*;
That Title only to a Prince *Belongs,*
Who by Juſt War *flights to Revenge his Wrongs*;
Whoſe Inward Vertue *teaches him to Uſe*
With Heavenly Reaſon, *what the* Heav'ns *produce.*
Who, when Victorious, *Weighs the* Common Good;
Reſtrains the Wanton Waſt *of Human Blood,*
Neglects the Serpent, *and inflicts the* Rod.

Such

Such was Not He, *for* Maſſacre *and* Flame,
Enſu'd his Conqueſts *whereſoe'er he Came,*
Till on the Pinnacle of Pride *he trod,*
And Call'd his Mother Whore *to be a* God.
Nor was his Luſt *Inferior to his* Pride,
His Godſhip *Nothing to his* Taſt *Deny'd.*
Wives, Whores *and* Eunuchs *Wait on his Deſire,*
So Hot *the* God, *ſo* Vigorous *his* Fire ;
So Wonderful Profuſe, *that for a* Kiſs,
He fir'd the Palace of Perſepolis,
Murder'd his Neareſt Friends, *who led the Way,*
And brought him ſafe to Univerſal Sway.
Conſider, Wiſe Phæbeans, *then Relate*
Wvether 'twas Vice, *or* Vertue *Nam'd him* Great.

A. Were He the *God,* he *vainly wiſh'd to be,*
He might have liv'd from *Human Frailties* free.
But tho' the *Height* of *Glory's Spire* he knew,
E'en in that *Height* he was but *Man,* like you.
E'er then you blame his *Vices* learn to be,
Lord of as many *Vertues,* as was *He* ;
Then will you own thoſe *Monarchs* to *excell,*
In whom more *Vertues* ſhine than *Frailties* dwell.

Q. *At laſt he is found,*
The Boy I have bound,
And ſend him to you for Correction ;
Pray, be not ſevere,
To my poor, little doar,
As you value his Mother's Affection.

Twice the Child has been ſtrip'd,
Now in Dogrel equip'd,
I've ſent him his Fortune to try, Sirs ;
Tho' I cannot but doubt,
He will be kept out,
By ſome of your proud Superviſors.

Now ecoutez mon cher !
Methinks I appear,
Like the Ape with her mimicking Babies,
Who imagin'd, that Jove
Wou'd their Beauties approve,
And eſteem 'em infallible Rabbies.

If Sol's *not a* Stoick,
(In Eſſay Heroick,
E'er long I moſt ſweetly will warble)
He'll then not refuſe,
To Encomium *my Muſe,*
Unleſs his heart's harder than Marble.

The Caſe is moſt plain,
I'd his favour obtain,
But if after all, I'm not able ;
Then Malheureuſe me,
I ſurely ſhall be
Drub'd, like the poor Aſs *in the Fable.*

But while at this rate,
Like a Coquet *I prate,*
I lead You away from the Text :
Whence ſay (on Inſpection)
Why Moſt Fairs their Affection,
Unto the Prieſt's Gown *have annext.*

A. We give You much Joy,
On the finding your Boy,
And ſince He's arriv'd to our Arms,
We'll be kind, never fear,
To your Poor, little *Dear,*
For the ſake of his Mother's bright Charms.

We're glad he's been ſtript,
Since He's better Equipt,
His *Mein,* and his *Air,* and his *Dreſs,*
A Dignify'd Birth,
From Parents of worth,
And a Frank Education Confeſs.

Comment dites vous,
Will *Jove* ſmile at You !
The Honour you're likelier to gain,
That he will much rather,
Believe himſelf Father,
And that the Boy *ſprang* from *his Brain.*

Already *Sol's* Heart,
Is toucht by your Art ;
But if in *Heroick* you ſing,
His *Daphane* no more,
He'll Court as before,
But to You his Offerings bring.

And can You Importune,
What, as his beſt Fortune,
With eagerneſs He wou'd Imbrace,
Quel Bonheur ! That He,
Thus favour'd ſhou'd be,
When *Jove* might be proud of his Place.

But now we come next,
To the Point of your Text,
The *Prieſt's* for Their *Parts* are admir'd,
And which, They, You know,
Have *Advantage* to ſhow,
And by what can the *Fair* more be Fir'd.

Q. *Pray tell me, bright* Phœbus, *that is, if you can,*
Why Men, *ſhould court Women, and Women not* Men.

A. That *Man* by *Prerogative* might make his
(Choice,
And *Women* have only a *Negative Voice.*

Q. *The Diff'rence ſhow, 'twixt* Bird *and* Fowl, *Sir,*
Or, you'll be taken for an Owl, *Sir.*

A. As *Bird* is ſmall, ſo *Fowl* is Big, Sir,
Thus *You* being *Hog,* Your *Son's* but *Pig,* Sir.

Q. *Pray*

Q. *Pray Reſolve me, Apollo,*
If You'd have me to follow
You, for your Wiſdom and Parts;
What is the true Reaſon,
Why Nettles, in Seaſon,
Do cauſe ſuch Violent Smarts.

My Deſire and Requeſt
Is, you'd make this no Jeſt,
But return me an Anſwer Certè,
In which I preſage,
You'll ever engage,
Me Your moſt Humble Servant, R. T.

A. From their Genuine Flame,
Macer gives them the Name,
Which *Urtica* the Latiniſt renders:
And ſuppoſes that Heat
Does thoſe Symptoms create,
Which make them ſuch Painful Offenders.

But 'tis plain to the view,
As all Microſcopes ſhew,
That with Prickles three pointed they vex us,
Which Occaſion that pain,
We by touching them gain,
And the Tumors wherewith they perplex us.

In laſt Wedneſday's Paper line 39th for *firſt* read *laſt*.

SIR,

FROM the Hague Feb. 1ſt. 'tis advis'd that the hard Weather they have had, is the reaſon they have receiv'd no certain advice from Italy of the tranſactions there relating to the Diſputes, between the Emperor and the Pope; That the Advices from Vienna give them Hopes, that this affair will ſoon be brought to a concluſion; that an Expreſs was ſent to the Marquis de Prie, with Orders to ſignify to the Pope, that the Emperor, being willing to live in Amity with his Holineſs, is reſolv'd to give up ſome of his demands, and will content himſelf, that the Pope gives the Title of King to his Brother King Charles, without the addition of *Catholick*, and agree that his Holineſs ſhou'd put off his giving the Inveſtiture of Naples and Sicily to his Brother till the Latter Kingdom is actually reduced to his Obedience: That if contrary to expectation the Pontif complies not immediately with thoſe reaſonable Propoſals of the Imperial Court, the Marquis de Prie is to retire from Rome, and the Count de Taun to March directly thither, in order to reduce that place, while the Troops left in the Ferrareze will attack Ferrara; that, the taking of which place wou'd be very advantageous; for the Count de Taun being reinforced with the Troops of Naples, wou'd have a ſufficient Army to bring the Pope to reaſon, without ſtanding in need of the Forces in the Ferrareze, which might return into Piedmont, or be employ'd elſewhere as occaſion ſhall require: The ſame Letters add, that the Emperor has given ſuch ſtrict Orders for recruiting his Forces, that they will be more Numerous next Campaign than they have been ſince the firſt Year of this War: whereby 'tis hop'd that France will be attack'd with greater vigour than ever: From Venice 'tis adviſ'd that the King of Denmark will continue there till the Diverſions of the Carnaval are over; and that it is uncertain whether His Majeſty will return directly from thence to Copenhagen, or take Rome, Naples and Vienna, in his way home: The Letters from the North begin to talk again of ſome Overtures of Peace between the Swedes and Muſcovites; and from Berlin they tell us, that the King of Pruſſia's Mediation will be acceptable to both Parties, and that the ſieur Printz is to go ſuddenly for the Courts of Sweden and Muſcovites, to endeavour a Reconciliation between them. Which is all from Yours, *&c.*

All Perſons are deſir'd to Direct their Letters (Superſcrib'd for the *Britiſh Apollo*) to Mr. *Carter* at the *Green Dragon* in St. *Paul's* Church-Yard, Mr. *Bickerton* at the *Roſe and Crown* in *Little Britain* Bookſellers, or to the Printer hereof, whether with Queſtions, or with Directions to become Subſcribers, or for whole Sets from the Beginning, or for Books of Guards neatly bound to keep them in, at 2*s.* a piece, with all which they ſhall be ſerv'd at their Houſes by our Meſſengers.

Note, That they, who have whole Sets, are to pay Eight Shillings and Six Pence for all to *St. Thomas's* Day except the Quarterly Book, of which Sets great part are gone, and we ſhall not Reprint them again, having twice reprinted them already!

Note alſo, Our Rates are 2*s.* per Quarter without the *Monthly Paper*, and 2*s.* 6*d.* with to have them brought home to their Houſes, and to pay at the end of the Quarter; they who come within the Quarter, to pay only a Penny a piece at Quarter-day for ſo many as they have had, and 2*d.* a piece for the Monthly. Such as live in the Country are deſired to appoint a Friend in Town to take them in for them.

ADVERTISEMENTS.

TWO Diſcourſes, whereof the firſt is, an Exhortation to the ſtrict obſervance of *Aſh-wedneſday*. The Second, a Defence of thoſe, who keep Lent, and obſerve the other Faſts of the Church, in anſwer to a Divine, who ask'd the Author why he kept Lent, recommended in a Preface by Dr. George Hickes. Printed for W. Carter, at the Green Dragon in St. Paul's Church-yard.

THE Whitiſh Powder, that makes the beſt black writing Ink, call'd Holman's London Ink Powder, is now in Great Uſe for all Perſons to make their writing Ink as black and as ſtrong as they pleaſe, each Six-penny Paper weighing 2 Ounces, makes a Pint or a Pint & half of the beſt, or a Quart for Shop-keepers's common writing or marking Ink, only by ſhaking or ſtirring it in ſo much Rain or River-water; and it mends all weak & pale Ink, or Ink ſpoiled by the Froſt, and Directions to each Paper of Powder to prevent Ink from freezing. 'Tis ſold by moſt Stationers, Bookſellers and Haberdaſhers, in and about London, and by Shopkeepers in the chief Cities and Towns in England, and is beſt for carriage by Sea or Land. Is Made and Sold by Charles Holman in Red-Lion-ſtreet in Southwark: He having a Patent granted Him under the Great Seal of England, for making the ſame. Where you may have his beſt Ink ready made, for all Valuable Writings.

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